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LUMINARY & ADVOCATE.

LEXINGTON, MARCH 9, 1831.

[From the Charleston Observer.]

AGENCY OF THE ALMIGHTY.

The agency of the Almighty in the movements of nature, and in the affairs of men, is represented in the Bible, as being universal. Famine, war, and pestilence —the revolutions of nature—the works and ways of men—are, in that holy volume, ascribed, not to the guidance of chance, nor yet to the influence, merely, of second causes, but to the all pervading agency of the Holy One. Behind the cold, inert materialism of nature, sits one, whose Almighty power directs the course of things, and marshals the powers of nature. This representation of the subject corresponds with the spirit of true piety—and is the *true philosophy*. True philosophy is not liable to the charge of being "without God in the world."

All Christians recognize the influence of God's Spirit in the commencement, progress, and perfection of "the new creature." This is that divine agency which accompanies the Gospel, rendering it the "power of God to the salvation of every one that believeth."

Inspiration is the term applied to another form, in which the Spirit of God was pleased to put forth his agency in the affairs of men. This agency was not, like the preceding, common to every age, and necessarily attending salvation. For it is pretty evident, that some were inspired and endowed with miraculous powers, whose hearts were yet estranged from God, and strangers to divine, saving grace.

With the fact of the Spirit's agency in the work of grace, and in the miraculous inspiration of persons raised up to write the books of Scripture, or to teach and confirm the true religion in primitive times —with these forms of the divine agency, Christians are familiar But there are other forms, under which the agency of God upon the rational nature of man, is asserted, respecting which but little is said. To a few of these I shall refer:

1. Skill and taste in mechanic arts is ascribed to divine influence—Read Exodus, xxxi. 2. 11. Also ch. xxxv. 30–35.—In these passages, the skill necessary to make the furniture of the tabernacle, was conferred by divine agency. The tabernacle, ark and furniture—the pontifical robes and vestments, were of a description peculiarly elegant; none in the camp had ever seen such—in fact, no age has produced a more exquisite example of elegant workmanship. Moses had seen a pattern of the whole in the Mount, and could give a description of it. But it was necessary that Bezaleel should be endowed with peculiar skill in the arts, before he could execute the work.

2. Bodily strength is refered to the agency of the spirit—Read Judges xiv. 6. &c. Sampson's strength did not arise from any natural connection between his long, unshorn locks, and the natural power of his body. "The Spirit of God came upon him," before he rent the Lion, or performed other feats of strength. That "Spirit departed from him," when he became "weak as other men." His locks were a sign of that Spirit's presence—when they were cut off, his vow was broken, and the Spirit provoked to leave him.

3. Bravery in the field of battle comes from the same source—Read Judges vii. ch. Because "the accursed thing" was in the camp, therefore was the Spirit of God grieved. "He did not go forth with the armies"—the people fled and were faint-hearted. In all the history of the Jewish wars, the presence of God in the camp, and the animating influence of his Spirit, are recognized as the grand cause of success—the hero felt inspired to do deeds of valor. When the enemy fled, or panic struck, turned his sword against his fellow, it was ascribed to the agency of the Spirit.

4. Skill in government is derived from God—Read 1 Kings, iii. 7. and iv. 29.—That Solomon was inspired to write a part of the Sacred canon, all admit. But he was also peculiarly endowed with the talent for government. He asked for wisdom to rule the people. This was not the same thing as inspiration to write Scripture.—He received his request—he was wise in government, in mechanic arts necessary to build the temple, and in subjects of general science. This political and philosophical skill is attributed to the agency of the Lord, an agency quite distinct from inspiration.

The case of Cyrus may be mentioned in this place. Read Isa. 42. 1. & 13. Cyrus is called the "*anointed;*" a term applied in Scripture to one who is called of God to a particular service and qualified for it. "I will direct his ways," says the Lord. "I have surnamed thee though thou hast not known me." Cyrus was not inspired, in the usual acceptation of this term: and yet he was the subject of a certain divine influence, by which he was qualified to perform great actions. That great, accomplished, successful warrior and statesman, owed his mental superiority and success to "an unknown God." That glory which Xenophon ascribes to the conqueror of Asia, Isaiah gives to the God of Israel.

I might adduce other illustrations of the principle to which I refer; but these are sufficient. From these we see a sample of the Scriptural doctrine of the divine agency. "In Him we live, and move, and have our being." The Bible does not direct us too look upon nature, as a vast assemblage of lifeless objects, tossing widely upon the waves of time, having no pilot but chance aboard. God is along with all that is moving—He remains with all that is fixed.

Difficulties start up in this field of contemplation. And it is confessedly a difficult thing to explain the agency of the all pervading Spirit of God, in a way which shall not seem to interfere with the free agency of man. But it is not easy to explain the agency of mind upon matter—I am not sure that it is any less intricate than the influence of mind upon mind.—Indeed if homogenious bodies act upon each other more easily than those which are dissimilar, why should it be thought a perplexing thing to contemplate the concurring agency of intelligences, which are in many respects homogenious? Mind and matter have nothing in common; yet they influence each other. Minds have much in common, and may more naturally influence, and yet remain essentially active and free. In considering the agency of mind upon matter, we are satisfied with knowing the *simple fact*. But in the other case, we will try to go further. This is a boundary beyond which we cannot travel. The fact is, the agency of God in our world is wider than we generally imagine. The cunning artificer, the eloquent orator, the brave warrior, the wise politician, and talented ruler, are all indebted to the pervading agency of the Spirit of God, for those endowments by which they soar above their fellows. "The King's heart is in the hand of the Lord." "The inspiration of God teacheth man wisdom." "Let not the wise man glory in his wisdom—let not the mighty man glory in his might," &c. This is the sublime, yet humbling view, which the Bible gives us of our condition under God's government.

It would be interesting to trace the invention of arts, and the progress of sciences, in the light of this subject. The art of printing—the improvements of navigation, by the use of the mariner's compass, the application of steam,—the invention of telescopes; in a word, the various inventions of man in these days, may be viewed as the effects of his agency, who is leading the human mind onward, to some great consummation. Human improvements are subservient to the progress of the Gospel; they are under the superintending agency of that Spirit to whose influence the final triumph of the cross shall be ascribed.

AUGUSTINE A. Z.

LETTERS ON POPERY.--NO. V.

Malta, Aug. 4, 1830.

To the Editors of the New York Observer.

GENTLEMEN,—I cannot persuade myself, to dismiss the subject of auricular confession without adding a brief history of its origin. I surely need not inform you that no trace of any such thing can be discovered in any part of the New Testament. We do indeed meet an exhortation from an Apostle to *confess our faults one to another*; but this language obviously implies only mutual confession, and not that which is private in the ear of a priest.

All the instances of confession, as related in the New Testament, are of such a nature as to render it little less than absolutely certain, that it was not auricular. It must have been impracticable, not to say impossible, for John the Baptist to have listened to a private particular confession of sin from the thousands who came to his baptism. And equally impracticable must have been such confessions on the day of Pentecost.

The true history of auricular confession seems to be this. About 200 years after the Christian era, the influence of Christianity had become so extensively prevalent in the world that great multitudes, listening to the pious and fervid appeals of Christian preachers to repent, were induced to confess their sins publicly in the churches, previously to being admitted to a participation in Christian ordinances. Under these circumstances, it frequently happened, that sins were confessed by penitent pagans, the bare mention of which was sufficient to pollute the minds of a listening auditory. Subjects for sport and derison were thus offered to profane and thoughtless persons, and sometimes, it is said, the pagan judge availed himself of such confessions, to wreak the vengeance of the law on the penitent who had embraced the Christian faith.

To apply a remedy to such evils, and cut off all cause of scandal, the church of those times deemed it prudent to appoint one of her elders, whose grave and pious deportment was most exemplary, to hear, in private, such confessions as the persons propounded for admission to Christian rites might choose to make, and then to give them such counsels as their circumstances should seem to require.

Some time after this, while Nectarius, the immediate predecessor of Crysostom, was bishop of Constantinople, it happened that a woman acquainted the private confessor of that church that she had been betrayed into a scandelous sin with one of its deacons. The deacon was therefore immediately excommunicated. As soon, however, as the fact came to the knowledge of the people, they were in the greatest commotion both on account of the enormity of the deed and of the scandal thus thrown upon the church. Nectarius was much embarrassed to know what measures to adopt in such a pressing emergency. He was at last advised, however, by one of the presbyters, to abolish the office of private confession. This was accordingly done in the church at Constantinople, and the example was followed by most of the other churches throughout the world, though it does not appear that it was *ever* followed by the church of Rome.

From this account, given by Socrates and Sozomen, it appears that the office of private confession was introduced at the beginning, simply as a prudential measure, to meet an exigency, and was afterwards laid aside, when it was found to be encumbered with inconveniences. We cannot but notice how very different this private confession was from that auricular confession which is enjoined and practised by the church of Rome. It is not intimated that the people confessed their sins for the purpose of obtaining absolution. The confession divulged the crime of the deacon, and procured his excommunication from the church. The gibbet and the flame would be thought punishments mild enough for the confessor, who should, in our times, divulge the sins which are disclosed to him by the penitent at the confessional.

The writers of this account do not estimate that this office had been sanctioned either by the example or authority of the Apostles: on the contrary, they inform us that it was vigorously opposed by the Novatians, at its introduction, as a *novelty in the church*.

Though it was abolished, as we have seen, in most of the churches, for a season, still it was afterwards gradually revived, till it became general. The Roman Pontiffs found that something of this nature was necessary to increase and preserve their authority, by putting the necks of the people more perfectly under the feet of the priests. Monks and friars preached and wrote in favour of it in the dark ages, and in the year 1215 the fourth Lateran Council decreed that all persons, who have come to years of discretion shall confess their sins to a priest, at least once a year; and about 300 years later, the Council of Trent, as we have already seen, confirmed this decree, pronouncing an anathema on all who shall presume to call it a human invention.

Thus we have traced the pedigree of auricular confession, a doctrine which has thrown the whole Roman Catholic world on its knees before the priesthood, like a caravan of camels kneeling before their masters and drivers to receive the burdens which are to be laid upon their backs. Aided by the confessors they have needed no lessons to teach them how to advance their own private interest. Like the ancient profligate priests, under the Mosaic dispensation, of whom the Lord complained, "They eat up the sin of my people and set their *hearts on their iniquity*," the Romish priesthood have found their own wealth in the wickedness of the people. As under that dispensation the sinner presented his sin-offerings, of which the priest had his portion, so now the priesthood in the church of Rome receive their portion of the sin-offerings, enjoying at the same time this signal advantage over the Jewish priest, viz. the power of compelling the people, once a year, to declare to them their sins and bring the prescribed sin-offerings. Thus her myriads of priests are saved from starvation. Take from them the prerogative of confessing the people and of prescribing the sin-offerings which they must bring, or in other words, of imposing penances, and you would soon see their ranks reduced to the number of Gideon's little army. This prerogative will no doubt be soon taken from them. The word of God *must* and will have free course among the people, and as soon as this shall be the case, the dogma of auricular confession, with a hundred more equally absurd, will fly away as a dream when one awaketh. This the whole priesthood foresee, and hence their opposition to the Bible cause in all countries where their influence is felt.

To one who has long been a witness of the degraded condition of the common people, and the base and cruel impositions of the priests of the papal communion, it must be particularly consoling to indulge the anticipations which the Scriptures encourage, that a day is at hand, when the truth as it is in Jesus will so mightily prevail, as to sweep away those refuges of lies, which fill all the countries where the Bible is now proscribed. The whole Romish priesthood in general look upon the Bible, in the vulgar tongue, as that overflowing scourge, which, when it shall pass through these lands, will proclaim to the world, that they have made lies their refuge, and under falsehood have hid themselves.

By means of auricular confession they have contrived to exercise a tyranny over the souls of the people, which can find no parallel in the annals of pagan despotism. When the penitent kneels before his confessor, he does not feel that he is in the presence of one who can simply kill the body and after that has nothing more that he can do; but if he is a good Roman Catholic, that he is at the feet of one who has power to cast both soul and body into hell, and how can he fail to fear him! He is taught to regard him, in his sacerdotal office, as equal to Christ, and as filling the place of Christ, holding his eternal destinies in his hand.

Let us rejoice that the time is coming, when the Lord will say to them, *I will deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord. Because with lies ye have made the heart of the righteous sad, whom I have not made sad, and strengthened the bands of the wicked that he should not return from his wicked way by promising him life: therefore he shall see no more vanity nor divine divinations, for I will deliver my people out of your hands, and ye shall know that I am the Lord!* To this every devout Christian will add his hearty *amen*, and say, *even so, come Lord Jesus, come quickly*, and restore liberty to the captives.

Yours, &c. DANIEL TEMPLE.

[From the New-York Observer.]

HUMBLING RECOLLECTIONS.

Probably there are very few professing to be christians who can look back upon their life, even since they hoped in the mercy of Christ, without humbling recollections. For my own part, though I believe I have not a doubt in the boundless mercy of the Redeemer, I cannot look forward without trembling anxiety as to my destiny in the eternal world, nor backward without much grief and self-abasement. There are many steps, which, were it possible, I would most gladly retrace. But this can never be. I will mention one of those recollections to which I have referred.

While a member of college, peculiar circumstances led me to open a Sabbath school in a distant but neglected neighborhood, yet within the limits of town. At first the project was greatly ridiculed, and by many greatly opposed. But ridicule and opposition gradually melted away, and in a short time I had over seventy scholars. The room in which we met was an unfinished chamber of a poor lame woman —the only place that was offered. The floor was not nailed down, and neither ceiling nor plaster had ever been seen in the chamber. The chimney passed up in the centre, and the bare rafters were over our heads. Yet never did I see brighter or happier faces than among the little groups with which I regularly met. They lived so far from meeting that few could attend, or rather their parents felt too indifferent to carry them, so that their Sabbath school embraced all that was Sabbath to them. It is now many years since, and I suppose they have all grown up, or have been removed into eternity ere this time; but I can never forget this, my first Sabbath school, nor the individual countenances of which it was composed.

One sultry Sabbath I had walked out to meet my school, and at the close of their recitations found myself weary and unwell. The children were expecting me to give a history of the holy Sabbath from its first appointment, and tell them *why* God appointed it, and what were our *duties* in regard to it. For so I had promised them I would do; and so in fact I had prepared myself to do. But being weary and feeling unwell, I told them that for these reasons, I should defer it till the next Sabbath. While making this apology, I noticed that a bright little boy, sitting near me, looked greatly disappointed. He had expected to hear about the holy Sabbath.—Oh had I remembered that Christ taught the poor woman of Samaria, notwithstanding he was weary and faint, should I not have done differently?

The next Sabbath came and my school were again coming together. On arriving at the house, instead of finding them all quietly in their seats as usual, I found them grouped around the door, some sobbing, others looking frightened—all silent. On inquiring into the cause they told me that little ——— had just been killed by the mill! This was all they knew about it. At the head of the little flock I went to the house where the child lived. At the door I was met by the father of the boy, who was wringing his hands in agony, his face swollen and red, his eyes sunken and glaring, and his breath loaded with the fumes of ardent spirit. "Oh!" cried the man, "I might have known it, I might have known it." "Might have known what, sir!" "Oh, I might have known that to-day, one of the family must go;—but I did not think—did not think it was to be my youngest boy!" "Pray how did you know that one must die to-day?" "Why, when I came home late last evening old Rover, (pointing to a stupid old dog that lay crouched under the table) sat on the door-steps, with his face to the East, bowling, and howling; I knew then some one—or, I might have known that some one must go to-day;—but did not think it must be poor little ———!" "Do you believe there is a God?" "O yes,—I have no doubt of it." "Do you suppose he reveals events to a dog, a creature without a soul and without reason, which he does not reveal to the wisest of men? Nothing is more common than for a dog to howl in the evening, and as to his face being towards the east, I see nothing strange in that since your house faces the east." "Ah! I might have known it would come"—and again he turned away to sob—and I doubt not to drink, and wonder over his stupidity.

I led my scholars into the opposite room. They seemed to breathe only from the top of their lungs. I took away the white napkin, and there was little ——— a mangled corpse! The children were all hushed as they gazed. The little girls lifted their handkerchiefs and their aprons to their faces. The little boys wiped their eyes with the sleeves of their jackets. For some weeks it had been very dry, and the streams had become low. But during the preceeding day and night a heavy rain had fallen. A mill, on a small stream near by, which had stood still for some time for want of water, was put agoing early on the Sabbath morning. I need not say that the miller had no fear of God before his eyes. About an hour before the Sabbath school usually assembled, little ——— had gone down to the mill stream to bathe. The child had never seen his parents sanctify the Sabbath. He swam out into the stream—the current was strong—too strong for him—he raised the cry of distress—the miller heard him and saw him, but had no presence of mind. The current swept along—the child struggled—again cried for help—the waters rushed on—he was sucked down the flue [illegible] was instantly crushed and dead! Scarcely had his last cry reached the ears of the miller, before his mangled corpse was in sight. *It was the same little boy that had looked so disappointed on the preceding Sabbath, because I omitted to talk about the holy Sabbath!*

While standing beside the lifeless clay of this fair child, with all the children around me, my reflections were awful indeed. It seemed as if every child would cry out, Oh, had you kept your word, and told us about breaking the Sabbath, he would not have gone into the water—he would not have been killed. It seemed as if the lips, though sealed by the hand of death, would open and upbraid me for my neglect. Had I been faithful and not put off my duty, probably this life would have been secured—perhaps an undying soul would have been saved from the guilt of being an everlasting enemy of God. What sacrifices would I have not made, could that child once more have gone into the Sabbath school. I have never been able to look back upon that scene without great pain. I have sometimes mentioned it to the teachers of Sabbath schools, and by it, urged them never to put off till the next Sabbath, any duty which may be performed on this. And since I have been in the ministry, I have frequently recalled that Sabbath, when I have felt weary, and feeble, and tempted to put off some duty to a more convenient season, and truly thankful shall I feel, if at the great day of accounts, it may be seen that this simple narration shall have quickened any [illegible] duty.

O. E.

GOOD SAYINGS OF GURNAL,

Selected by the Editor of the Philadelphian.

Paul and Barnabas had a holy design in their thoughts to go and visit the brethren in every city; and strengthen their faith: the devil knew what a blow this might give to his kingdom; their visiting might hinder him in his circuit, and he stirs up an unhappy difference between these two holy men, who grew so hot that they parted in this storm.

The more public thy place, christian, and the more eminent thy service for God, the more thou must expect the devil will have some dangerous design or other against thee: therefore, if every private soldier needs armour against Satan's bullets of temptation, then the commanders and officers, who stand in the front of the battle, much more.

Satan leads poor creatures down into the depths of sin by winding stairs, that do not let them see the bottom, whither they are going.

Temptations send the saint to his castle, as the sight of a dog doth a coney to the burrow.

Conversation begets affection: some by this have been brought to marry those whom at first sight they thought they could not have liked.

AFRICAN COLONIZATION.

AN ADDRESS

Delivered before the Colonization Society of Kentucky, at Frankfort, on the 6th day of January, 1831, by R. J. BRECKENRIDGE.

"Let the oppressed go free"—*Isaiah*, 58: 6.

When the great Lawgiver of the Jews was perfecting that remarkable feature of his code, by which, at the end of every seven years, the debtor, the servant, and the oppressed, among the Hebrews, were to go out free among their brethren, he enforced its observance by the most striking and personal of all arguments: "Thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee." Again, after the lapse of a thousand years, when Israel was shorn of all her temporal glories, and the feeble remnant that gathered out of all the East around the sceptre of the house of David, was restored from a long and grievous captivity, it was among the first and most solemn exclamations of their gratitude: "We were bondmen, yet our God hath not forsaken us in our bondage."

If there be any that now hear my voice who have aided in working out the civil redemption of this large empire; if there be any whose kindred have poured out their blood in achieving the glories which have fallen upon us; if there be any who cherish the high exploits of our mighty ancestors, and cultivate an unquenching love for the free and noble institutions which have descended to us, I beseech them to couple with the lofty emotions belonging to such scenes, the solemn recollection, that "we were bondmen." If any who hear me have been led, by the power of the everlasting God, into the liberty of his own sons, and who rejoicing in the hope of eternal life, look back upon the bondage out of which their souls have been redeemed, with unutterable gratitude to Him who gave himself for them, I pray them to bring to the discussion which lies before us, those feelings which are produced by the deep and sacred assurance, that "our God hath not forsaken us in our bondage."

And will He not remember others also?—We have his own assurance, that "Ethiopia shall soon stretch out her hands unto God." Will his justice sleep forever? Will he not "behold the tears of such as are oppressed?" Will he not "judge the poor?" Will he not "save the children of the needy?" Will he not "break in pieces the oppressor?" The forsaken, the afflicted, the smitten of men, will he also utterly cast off? And who shall stand in the way of his righteous indignation? Who shall resist the stroke of his Almighty arm, or shield us from his fierce and consuming wrath? Alas! for that people, who, resisting all the lessons of a wise experience, blind to the unchanging course of the providence of God, and deaf to the continual admonitions of his eternal word, will madly elect to brave the fury of his just and full retribution! "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you: Then shall they seek me, but shall not find me."

Such thoughts habitually crowd upon me when I contemplate those great personal and national evils, from which the system of operations which I stand here to advocate, seems to offer us some prospect of deliverance. The scheme of African Colonization, as exhibited by our National Society and its various auxiliaries, is a most noble conception. It is a stupendous plan—spanning the Atlantic and encircling in its wide embrace a nation of slaves, and a continent of heathens.

Africa is classed as one of the great divisions of the earth, and is a vast peninsular continent extending from the 37th degree of north, to about the 34th degree of south latitude; and from the 17th degree of west, to the 51st degree of east longitude. Its greatest length is about five thousand miles, and its greatest breadth more than four thousand. Considering its peculiarly advantageous situation, it is surprising that in all ages, it has been comparatively so little known by the rest of the world; for standing, as it were, in a central position, between the other three quarters, it affords a much more ready communication with Europe, Asia and America, than they do with each other. It is opposite to Europe along the Mediterranean, whose shores were the nursery of our race, in a line from east to west, for almost a thousand miles, the distance being seldom one hundred miles, and never that many leagues. It is over against Asia for a distance of one thousand three hundred miles, the whole length of the Red Sea, whose breadth sometimes does not exceed fifteen miles, and seldom one hundred and fifty. Its coast, for two thousand miles, lies opposite to America, at a distance of from five hundred to seven hundred leagues, if we include the islands; whereas America is scarce any where nearer to Europe than one thousand leagues, nor to Asia, except in the inhospitable climate of Kamschatka, than two thousand five hundred leagues.

At a period to which profane history does not reach, but on which the word of God sheds its holy light, Africa was planted by the descendants of Ham, the son of Noah. Cush settled in Lower Egypt, and from him were descended the ancient Æthiopians, known to us as the Nubians and Abyssinians, and embracing, also, those unknown nations inhabiting the equatorial regions of that continent. Misraim peopled what was known to the ancients as the Thebais, Hermopolis, Memphis, and the Delta of the Nile—to us, as Upper and Lower Egypt. From him also were descended, among other people of Africa, the inhabitants of Colchis, the ancestors of the warlike Philistines, whose descendants, until this day, if learned men are to be credited, have occupied so large a space on the page of history. Phut peopled Lybia and Mauritania, embracing the kingdom of Fez, the Deserts, Algiers, and other portions. From these, with such additions as emigration and frequent conquest have given, it is probable that all the nations of Africa, however divided, mixed, or dispersed, originally came.

Agenor, an Egyptian, founded the Phœnecian Commonwealth and the Republic of Tyre. Cadmus, the son of Agenor, founded the Republic of Thebes, and introduced the use of letters into Greece. Cecrops, at the head of an Egyptian colony, founded the Athenian State, and gave laws to the barbarous hordes of Attica. If profane tradition is to be credited, these and other colonies from Africa, were driven out from their native regions by the first of the Shepherd Kings, (who were themselves the Amelekites, descendants of Canaan, another son of Ham,) who devastated Egypt at the head of two hundred and forty thousand warriors, and established at Tanais, the seat of that empire, under whose iron sway the chosen people of God groaned, under a despotism so bitter in its progress, so awful in its overthrow. There are several reflections here which wonderfully illustrate, upon this fated race, the vicissitudes which belong to all that is human. They who gave to our ancestors the first model of those institutions which deserve to be called free, have the longest bowed down under insupportable oppression. They who gave to Europe the first knowledge of the arts, and of human letters, have been shrouded in the longest and the deepest intellectual darkness. They who, in the career of resistless victory, first established the principle of national, perpetual and hereditary slavery, have the sorest, and the most unpitied, wept under that deep and unmitigated curse.

Certain portions of Africa were, as early as any other regions, erected into regular communities, after the re-peopleing the earth by the descendants of Noah. That some of those communities very early attained to a high degree of cultivation, wealth and power, there is abundant evidence in profane history, in the Holy Scriptures, and in those extraordinary monuments of taste and magnificence, which, placed beyond the farthest verge of knowledge, and as it were, beside its regular current, yet remain the wonder and astonishment of mankind. That their progress in immorality and crime, was equal to their advance in civilization, there remains no room to doubt. He who has dwelt much on such subjects, may consider this as in no way different from the ordinary course of events, and as accounting well enough for many of the calamities which have befallen them in subsequent ages. I dispute not with philosophy; but there is another view of the matter—and I would that philosophy were more frequently enticed to such contemplations—which has appeared to me most solemn and striking. Egypt was the most powerful of the kingdoms of Africa for many ages.—As it stood on the threshold of the only entrance to that continent accessible to the ancients, and was itself the medium of all interior communication with it; as its boundaries, if well defined at all, were not accurately known to the nations of Asia and Europe, as their knowledge of her surrounding tributary and allied states was still less accurate; as it was the uniform habit of all ancient conquerors, of whom Egypt produced many, to manifest the most extravagant pretensions to grandeur and empire; in fine, from a variety of such considerations, it is manifest to every scholar, that when the ancients speak of Egypt, their meaning is most generally to be understood as of a country vastly more extensive, than we with our better knowledge, would attach to that term. If indeed we should frequently understand them as meaning all Africa known to them, we should not, perhaps, be far from the correct view of the subject.

At a period in her history scarcely less prosperous than any that had preceded it, and when she stood forth famous in arts and arms, the queen of nations; when there appeared [illegible] probability of great reverses, and the Prince who filled her throne, boasted, as we are informed by Herodotus, "that no God could deprive him of his kingdom;" just then, when it would appear to human observation that the mercies of God were poured out profusely upon Africa, his decree went forth against her: "From the tower of Syene, even unto the border of Ethiopia," the curse of the Most High clave unto the land. The seed of his chosen had been enticed and betrayed: they had reposed upon her, and been pierced with many sorrows. "Thou art like a young lion of the nations"—"I will spread my net over thee"—"I will scatter the Egyptians among the nations"—"I will make many people amazed at thee"—"Ashur is there and all her company"—"There is Elam and all her multitude"—"There is Meshech, Tubal, and all her multitude"—"There is Edom, her kings, and all her princes"—"There be the princes of the North, all of them, and all the Zidonians"—"It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them, that they shall no more rule over the nations." For more than two thousand years the annals of every people attest the fulfilment of this remarkable prophecy. Conquered by the Persians, under Cambyses, within fifty years after this prediction; conquered again by the Macedonians; subjugated and pillaged by the Romans, and made the theatre of many of their bloodiest wars; overwhelmed by the Saracens, subjugated, scourged and made dessolate by the Mamelukes, devastated by the Turks; overrun by the French; for a hundred generations made the battle field of nations, and the constant victim of them all; and worse than all, her children, for centuries together, swept into distant and hopeless bondage—scattered and sifted throughout the universe, as it is this day.

The discovery of America, which was destined to exert so extensive and so benign an influence upon the European race, the descendents of Japhet, added increased bitterness to the cup of affliction which seemed already overflowing for the children of Ham.—The first adventurers to the western continent and the islands along the atlantic coast, without the least remorse, reduced the simple and ignorant aborigines to a servitude so monstrous, that in the island of Hispaniola alone, from the year 1508 to 1517, the Indians were reduced, by the brutal oppression under which they groaned, from sixty thousand to fourteen thousand souls; and the extinction of this miserable remnant was hastened by more aggravated calamities. You will observe that this wholesale butchery was perpetrated under the same execrable pretence of political necessity, under which every public crime which has disgraced our race, has found its constant defence. It was sanctioned by a formal decree of the king of Spain, "that the servitude of the Indians was warranted by the laws both of God and man." I have no intention of entering into details which are not necessary to the complete understanding of the subject before me. And perhaps enough has been said to show how easy was the transition from Indian to African subjugation; from crime perpetrated on a feeble and nearly extinguished race, to similar crime inflicted on one more robust, more degraded, and therefore more suitable to the purposes of an insatiable rapacity. Barthelemi de las Casas, Bishop of Chiapa, heading the little band of ecclesiastics who still recognized the obligations of justice and humanity to the Indians, beset the Spanish throne with prayers in their behalf, until by a fatality, singular and most unhappy, he saw their chains, which it was the object of his life to break, riveted forever; and those whom he had designated, in the madness of his zeal, as their substitutes in wretchedness, become only their fellows in slavery. As early as 1503, a few negroes had been sent to the new world. In 511 Ferdinand permitted their importation in large numbers.—Charles the fifth, on his accession to the throne, rejecting what was wise and humane in the plans of Las Casas, and adopting so much of them as was abhorrent to every virtuous feeling, granted an exclusive patent to one of his Flemish favorites, to import four thousand negroes into America. The patent was sold to certain Genoese merchants for twenty-five thousand ducats. The Portuguese had found the trade in slaves, which had been long abolished in Europe, one of the first advantages derived from the discoveries in Africa. The Genoese, under the patent of the Emperor found no difficulty in procuring the victims of their avarice, and were the first who brought into regular form that commerce in the souls and bodies of men, between Africa and America, which inflicts, of all things else, the most indelible stain on the character of mankind.

The first settlements which were made by the English on the continent of North America, were under the auspices of Corporations, or individuals, to whom extensive grants had been made by the English crown. The company that settled the colony of Virginia had monopolized its commerce up to the year 1620. In that year, this monopoly was given up, and the trade opened. A dutch vessel from the coast of Guinea, availing itself of the commercial liberty which prevailed, brought into James river twenty Africans, who were immediately purchased as slaves. An ordinance that all heathen persons might be held as slaves, and that their descendants, although christians, might be continued in slavery, sealed on this continent the doom of the wretched African. Such was the inception of slavery in the United States. Such was the first settlement among us of an oppressed and suffering race, which has augmented by a very rapid propagation, and continual importation, in somewhat more than two centuries, from twenty souls, to two millions. Virginia, the most ancient of our commonwealths, was the first of them to lend herself to the oppression of these unhappy men. Holland, who had, within forty years, emancipated herself from a foreign despotism, used the large resources which grew up under the shade of her recovered liberty, to deliver over an unoffending people to hopeless bondage; and that the climax of cupidity and turpitude might be aptly adjusted, the whole matter was concluded in the name of Christianity. [*To be Continued.*]

THE LUMINARY AND ADVOCATE.

LEXINGTON, KY.

WEDNESDAY, MARCH 9, 1831.

CONFESSION OF FAITH AND THE WESTMINSTER ASSEMBLY.

In the reign of Charles I. the abuse of ecclesiastical power in England had become intolerable. The principles and conduct of the king were no less arbitrary in religious than in civil matters. Archbishop Laud advised the most oppressive measures, and executed with rigour and cruelty the various laws requiring uniformity in religion. These laws, descending to the most frivolous minutiæ of forms and ceremonies, had become intolerably vexatious and burdensome.

The King and the Parliament came to an open rupture, acting separately and in opposition to each other. It was a leading object of this parliament to redress the grievances of church as well as of state.

Under these circumstances the Assembly of divines and others was summoned to meet at Westminster.

The ordinance bears date June 12, 1643, and has the following title.

An ordinance of the lords and commons in parliament, for the calling of an assembly of learned and godly divines, and others, to be consulted with by the parliament, for settling the government and liturgy of the church of England, and for vindicating and clearing of the doctrine of the said church, from false aspersions and interpretations.

The preamble sets forth,

"That whereas amongst the infinite blessings of Almighty God upon this nation, none is, or can be more dear to us, than the purity of our religion; and forasmuch as many things as yet remain in the discipline, liturgy, and government of the church, which necessarily require a more perfect reformation. And whereas it has been declared and resolved, by the lords and commons assembled in parliament, that the present church government by archbishops, bishops, their chancellors, commissaries, deans and chapters, archdeacons, and other ecclesiastical officers depending on the hierarchy, is evil, and justly offensive and burdensome to the kingdom, and a great impediment to reformation, and growth of religion, and very prejudicial to the state and government of this kingdom, that therefore they are resolved, the same shall be taken away, and that such a government shall be settled in the church as may be agreeable to God's holy word, and most apt to procure and preserve the peace of the church at home, and nearer agreement with the church of Scotland, and other reformed churches abroad. And for the better effecting hereof, and for the vindicating and clearing of the doctrine of the church of England from all false calumnies and aspersions, it is thought fit to call an assembly of learned, godly, and judicious divines, to consult and advise of such matters and things touching the premises, as shall be proposed to them by both, or either houses of parliament; and to give their advice and counsel therein to both, or either of the said houses, when and as often as they shall be thereunto required."

The ordinance names *one hundred and fifty-one* persons, who were summoned to meet at Westminster on the first day of July 1643. Of these 121 were ministers and 30 laymen. The latter, 10 lords and 20 commoners, had the same powers and privileges as the former.

Before the time of their meeting the king issued a proclamation, forbidding them to assemble and threatening them with the severest penalties if they did. On the day appointed, however *sixty-nine* assembled, "not in their canonical habits, but chiefly in black coats and bands, in imitation of the foreign protestants." The ministers were mostly non-conformists or puritans. Few of the Episcopal divines appeared, and those who did soon withdrew because of the king's proclamation, because the members were not chosen by the clergy, and because in the assembly there was a mixture of the *laity* with the *clergy*.

Dr. Twisse was appointed prolocutor or chairman of the assembly.

Every member before his admission to sit and vote was required to take the following protestation:

"I *A. B.* do seriously and solemnly, in the presence of Almighty God, declare that in this assembly whereof I am a member, I will not maintain any thing in matter of doctrine but what I believe in my conscience to be most agreeable to the word of God; or in point of discipline, but what I shall conceive to conduce most to the glory of God, and the good and peace of his church."

The following are some of the rules of the Assembly.

"That every session begin and end with a prayer.

"That no resolution be given upon any question the same day wherein it was first proposed

"What any man undertakes to prove as a necessary truth in religion he shall make good from the holy scriptures."

Six delegates from the General Assembly of Scotland joined them Sept. 15.

At first by direction of parliament considerable time was spent in revising the Thirty-nine Articles of the Church of England. But they had not gone over half of them before they were dropt.

Their attention in compliance with the wishes of the Scotch delegates was chiefly devoted to the drawing up an original Confession of Faith and a Catechism.

The Confession of Faith was presented by the whole assembly in a body to the parliament Dec. 11th, 1646. The house of commons returned it to them with a vote of thanks, and desiring them to insert the *proof texts* in their proper places and have six hundred copies printed for the use of the houses. The whole confession was again revised by the Assembly, the Scripture proofs inserted, and it was sent to the press May 11th, 647. The examination of it by the parliament was interrupted sometime by the difficulties between them and the army. But the doctrinal part of it was finally adopted by both houses and was ordered to be published June 20th, 1648.

The whole Confession, as it came from the hands of the Westminster Assembly, being sent into Scotland, was immediately approved by the General Assembly and Parliament of that kingdom, as the established religion and discipline of their kirk.

"While the *confession* was carrying through the assembly, committees were appointed to reduce it into the form of catechisms; *one larger*, for the service of a public exposition in the pulpit, according to the custom of foreign churches; the *other smaller*, for the instruction of children; in both which the *articles relating to church discipline* are entirely omitted. The larger catechism is a comprehensive system of divinity, and the smaller, a very accurate summary, though it has by some been thought a little too long, and in some particulars too abstruse for the capacities of children. The *shorter catechism* was presented to the house of commons, Nov. 5, but the *larger*, by reason of the marginal references to scripture, which the houses desired might be inserted, was not ready till the 14th of April, 1648, when the house ordered six hundred copies to be printed for the service of the members; and having examined and approved it, they allowed it to be printed *by authority*, for public use, September 15, 1648."

Thus it appears that between four and five years were employed by the Assembly in forming their Confession of Faith and their Catechisms.

As the Assembly were not all of one way of thinking, some being Presbyterians, others Erastians, and others Independents, nothing could have passed their ordeal without the strictest scrutiny and most thorough discussion.

Having finished their main business, most of the country members returned home, the Assembly having sat about five years and a half, and held *one thousand one hundred and sixty-three sessions.*

The records of their proceedings were unfortunately burnt in the great fire of London 1666.

Mr. Neal in his history of the Puritans says,

"When posterity shall impartially review the labors of this *assembly of divines*, and consider the times in which they sat, they will have a just veneration for their memory; the names of *Lightfoot*, *Selden*, *Gataker*, *Greenhill*, *Arrowsmith*, *Twisse*, bishop *Reynolds*, *Wallis*, &c. will always meet with esteem from the learned world."

Mr. Baxter, who personally knew most of them, says,

"They were men of eminent learning, godliness, ministerial abilities, and fidelity; and being not worthy to be one of them myself, (says he) I may more fully speak the truth which I know, even in the face of malice and envy, that as far as I am able to judge by the information of history, and by any other evidences, the christian world, since the days of the apostles, had never a synod of more excellent divines than this synod, and the synod of Dort."

GRADUAL EMANCIPATION.

Mr. T. T. Skillman—I have been travelling for some time as you know. I therefore have not read all the late essays in your paper on the subject of slavery. But I this day have read the Essay No. 6, and I heartily approve of the proposal there made. You may set me down as one of the fifty who will with all readiness of mind come into the arrangement. The proposal does not go far enough for me. But it is a maxim with me, if I cannot get people to go as far as I wish them, to go with them as far as they are willing to go, and help them to do all the good they are willing to do, whilst I leave myself free to go as much further as I choose. With joy I say therefore you may put me down as one of the fifty. SAMUEL K. SNEAD.

February 26, 1831.

EXTRACT FROM CORRESPONDENCE.

A clergyman in a neighbouring county writes, under date of Feb. 28th 1831.

"Brother Skillman,—I have endeavoured to obtain subscribers to your excellent paper (the Luminary) since I last saw you, but in this region those who are disposed to patronize a religious newspaper are few. I have succeeded in getting for you only one additional subscriber, a female. I still hope that I may obtain a few more names by continuing to urge the importance of reading a weekly religious paper.

"Religion is at a very low point among us here; and it is not a matter of wonder, where there are so few readers of a religious paper. For I do conceive it to be one of the most important means—and one as much adapted to the awakening and keeping alive religion in our own hearts—and a deep interest for the prosperity of Zion, particularly that portion of it where we have our dwelling, as any other. To receive intelligence weekly, of what God is at present doing in the world, of the wonders he is doing for Zion, and the glorious outpouring of the Spirit of God and the consequent revivals of religion in various parts of the world—can hardly fail to excite in the mind of the true christian an ardent desire that he would bless us, even us also—and where the earnest desire is, it will vent itself in humble, but fervent, and importunate supplication. And to be told every week, (as we are told by a paper of this kind) of the mighty efforts of the christian world to extend the conquests of the Redeemer's kingdom; to hear of the large amounts cast into the treasury of the Lord by some, showing that they believe that their silver and their gold are the Lord's—and of the self-denial of others, used for the express purpose of enabling them to do more for their Redeemer—and of the active zeal of others—showing that they believe that christians are not their own but the Lord's—and that for his glory—and the glory of his kingdom they live, and not for themselves—to be every week thus informed—we must indeed be locked up in the most profound spiritual slumber, if we are not made ashamed of our want of christian effort, our love of our gold and silver, our want of self-denial, and of active zeal in the service of the Redeemer. Believing this to be the happy consequence of a diligent perusal of your Luminary, it is my most sincere desire that every family belonging to my church would adopt it as an inmate and companion."

GOOD NEWS

From them, "that go down to the sea in ships."

Extract of a letter from a young gentleman, dated "United States Sloop of War, Erie, Pensacola, W. Florida, 23d Nov. 1830," to his brother near this place.

"We have had some, and still continue to have some glorious times on board of our ships, 8 or 7 men (sailors) have been hopefully converted, and have come out boldly on the Lord's side. We have no chaplain—But I have 6 volumes of Tracts—Baxter's Saints Rest—Hervey's Meditations—Meikle's Journal, besides several other pious books that I gave out for them to read some months ago, and through the help of them (besides the sudden death of some of our men) they have been enabled by the mercy of God to see the awful condition they were in, so long as they were out of the ark of safety. There seems to be a great change among the men. Some that used to be engaged in singing lewd songs of nights, are now to be found *every night* seated on their mess-chests singing praises to God and praying, exhorting and begging their shipmates to flee from the wrath to come. It is as astonishing as it is glorious to hear them pray and exhort: sailors on board of a man of war—men apparently of no learning at all, to make use of the language that they do. They hold meeting every night until 8 o'clock; at that hour all lights are put out on the birth deck. There are about 25 or 30 sailors that attend regularly every night. I have conversed with them of nights, and have found some truly sincere pious men."

AMERICAN EDUCATION SOCIETY.

Extracted from the Journal for February.

The meeting of the Directors in January was held at the appointed time. *Forty-three* new candidates for patronage were reported, in addition to three hundred and seventy-eight who had previously been received upon the funds. Of the latter class a number send in their report only twice a year, in October and April, and some probably were induced to withhold their applications for the present, from fear of increasing the embarrassments of the society. The treasurer stated that, notwithstanding the efforts to increase the funds, there was still a deficiency of several hundred dollars. The Board determined to adhere to their former resolution not to resort to any further loans, and were proceeding to cut down the appropriations to young men in the first and last stages of education, so as to bring them within the means at the disposal of the board, when the following note was received by the treasurer from a highly valued member of the Board and of the Financial Committee:

"Mr. Ropes, Treasurer, &c.—Inclosed is *one thousand dollars*, a donation to the American Education Society, from

S. T. ARMSTRONG."

January 12, 1831.

This seasonable and unlooked for aid turned the scale, and enabled the Board to redeem their pledges. The session was adjourned for one week, and before the members came to-

gether again, the prospects of the society were rendered bright and cheering by further donations, and especially by a valuable remittance from the Presbyterian Branch, in whose service the Secretary of the Parent Society had been laboring for several weeks.

The severe pressure which the Society has experienced, had, for the time, awakened serious apprehensions that it would not be able to keep up with the opportunities of increasing the number of pious and educated ministers of the Gospel; but it has evidently been overruled by Providence for the firmer establishment of the Society in the confidence and affections of Christians. It is felt that upon them it must lean for support; and, that were this to be withheld, only for a few months, the Society must fail. We are glad that it is so, since this dependence necessarily produces a higher responsibility, a livelier interest, and more fervent prayer than could be hoped for under other circumstances. At the same time, the wants of the Society have called forth a very general sympathy from both its present and former beneficiaries, exciting the former to greater economy and self-denial, and the latter to more vigorous efforts to refund what they have received. In no former quarter, has so great an amount been returned into the Treasury, as during the last.

The Directors cannot but feel encouraged by these new proofs of confidence and attachment, and they desire to go forward in the work entrusted to them with a more believing and thankful reliance upon the favor and blessing of the great "Lord of the harvest." Let no young man of the proper character and qualification be discouraged from applying for aid. God who has hitherto sustained the enterprise will not now suffer it to fail. Depending on Him, the friends and benefactors of the American Education Society renew their pledge to every such applicant, not otherwise provided for, and who will conform to their rules, within the United States.

From the Southren Religious Telegraph.

BENEFICENCE.

The Editor acknowledges the receipt of FIFTY DOLLARS from *Mr. John Morrison*, of North Carolina, as a donation to the American Education Society, and TWENTY DOLLARS from the same gentleman for the Treasury of the American Tract Society.—He also acknowledges TEN DOLLARS, for the American Education Society, from *Mr John H. Clarke*, of Fauquier co. Va. These sums have been received since last Saturday.—It will be recollected that the former gentleman remitted to the Editor, but a few monts ago, the sum of FIFTY DOLLARS for the American Bible Society, to promote the progress of the enterprise, which will cheer and bless, we trust, every family in the nation, willing to to receive the sacred gift, with a copy of the Bible.—It affords me high satisfaction to record acts of beneficence of this kind, for they may be recorded as indications of a brighter day to the church of Christ. When the Gospel is all be so fully understood, and its benevolent spirit so powerfully impressed on the hearts of all Christians, that they shall cheerfully and liberally contribute of their possessions, for the support of its ordinances at home, and for the diffusion of its influences wherever they are needed—efforts for the conversion of the world will be greatly increased: And He who has said, "it is more blessed to give than to receive," and who hath promised that the world "shall be filled with the knowledge of the Lord," will bless his people according to his promise, in their efforts to preach the Gospel to every creature, and be with them always. Acts of christian liberality for the promotion of religion, such as are becoming more general in this country, illustrate the truth which is not understood in the most enlightened nations of Europe. They show conclusively that Christianity needs not the aid of the civil power to support its ministers and ordinances—that this religion has power in itself, as it had in primitive times, the power of benevolence which it communicates to the hearts of its possessors, sufficient to command resources from their voluntary offerings, for its *whole* support—for the erection of Churches, the support of Pastors, Sabbath Schools, the establishment of Theological Institution, the education of pious youth for the Ministry, and various other institutions wisely adapted to promote the spread of christian knowledge.

It is gratifying to observe that many are beginning to feel the importance of *doing good* with their property while they *live*, instead of laying it up with the *hope*, which is uncertain and often disappointed, that it will be appropriated to good purposes, or contribute to the happiness of their friends, when they have gone to their final rest. This principle is adopted as a rule of action by many in moderate circumstances, whose ability does not correspond with the large amount of their benevolence,—but their donations, and even the widow's mites, deserve the same commendation as the more costly offerings of the rich. A cup of cold water from love of the Saviour, will not lose its reward. Still the offering of the rich which may cause many to rejoice, furnish occasions of gratitude to God—for at this time they are urgently needed to enable the church to enter the wide field for christian enterprise, now opened before her.

Mr C. remarks in the letter enclosing the $ 0—(and we shall be excused we trust for making a quotation from it)—"had I the power, soon would the empty coffers of the merican Education Society be replenished to overflowing." He then expresses his sense of the high importance of this institution. "For to have the Gospel truly and ably preached and explained, requires not only natural talent, but that the talent thus bestowed should be cultivated." This subject which our correspondent has illustrated in his remarks is gaining increasing attention—and as the results of due consideration, we trust, this institution and the General Assembly's Boad of Education, and other kindred Societies, will be promptly and ably sustained.

MISSION TO PERSIA.

Mr. Groves, an Englishman, who, near the close of 1829, commenced a mission to Persia, is laboring at his own charge, and unconnected with any missionary institution. The same is understood to be true of Mr. Parnell, son of Sir Henry Parnell, and Mr. Newman, a distinguished scholar from the University of Oxford, and one or two others, who sailed from England, in September last to join Mr. Groves.

Mr. Groves left England in June 1829, with his wife and two sons, and proceeded, by way of St. Petersburgh, Tiflis, in Georgia, Tebreez, in Persia, to Bagdad, on the Tigris, but beyond the western boundaries of Persia. There they experienced much kindness from Major Taylor, the British Resident, and determined to settle for the present. Some passages extracted from Mr. Groves' journal in the London Missionary Register, will show in what manner the missionaries were received in Bagdad.

Opposition of Catholics.

Feb. 14, 1830.—We have now been in Bagdad more than two months, and the first impression of chilling opposition to all our natural and spiritual feelings is beginning to wear away; and that, which seemed an impenetrable brazen wall, begins to afford to diligent search little fissures where hope may enter. With schools we might immediately begin, with every prospect of considerable usefulness. In our intercourse with the Armenians we should experience little obstruction; but from the Catholics much more: there is, in the Catholics of any rank, a sort of sullen suspicion, which seems an almost inseparable part of their system, arising from the nature of the means which they themselves are led to employ in carrying on the interests of the Papal See.

In speaking of the visit of a Mohammedan to him for medicine, he says—

There is one value in medical practice, which I never so fully felt before—that it affords to Mohammedans an unsuspected excuse for visiting us.

Major Taylor has had an application from the Pacha of Sulimeina for an English physician, and wants one also for the Pacha of Mosul. He asked me if any of my friends who were competent would come out and take these situations. This I was unable to answer; but I feel deeply interested in both the applications—that for Mosul being in the very centre of the great body of Christians of these countries; and the other in the very midst of Koordistan, where when I first passed through the Bazaar I saw more persons with diseased eyes than I ever saw in my life before; almost every third or fourth person whom we met was blind or had diseased eyes. —*Miss. Herald abr.*

BURMAH MISSIONS.

The Baptist Magazine for February contains Missionary letters and journals of interest, which present the general aspect of the Mission as pleasing. The letters express ardent desires for more help from new Missionaries. A letter from Rev. Mr. A. Sutton, to Dr. Sharp, pleads eloquently for more Missionaries to be sent to Burmah. He says "the houses and zayats of Missionaries in Burmah are thronged daily. Though called to peculiar trials, they have peculiar supports; and the road through India, or Burma, to heaven, is as safe as that which leads through America; and we have demonstration, from the happy close of many a loved brother and sister's course, that its termination is as blessed!—O that I may live to see many of the sons and daughters of America come forth to plant the Rose of Sharon in the wilds of Burmah, and behold it shed its sweet perfume on all the nations round."

Arrival of American Episcopal Missionaries at Malta.—We learn, says the N Y. Com. Advertiser, by a letter from the Rev. J. H. Hill, addressed to a friend in this city, that this gentleman and his lady who recently embarked for Greece, arrived in safety and health at Malta, on the 14th of November. Mr. Hill is engaged in the Missionary cause, and was accompanied by the Rev. Mr. Robertson and family, and missionary printer. At the date of his letter they had procured a passage in the American brig Daniel Webster, bound to Smyrna, to the island of Tenos, which is to be their residence until they proceed to the Morea. At Tenos, a house had been provided for them next to the residence of the Rev. Jonas King. They hoped to be permitted to remove to Athens in the spring.

From the Albany Evening Journal.

SPLENDID CHARITY.—In the course of the proceedings of the Assembly on Tuesday, a petition was presented by Dudley Sheldon, to incorporate "The Leake and Watts Orphan House," under the following circumstances.

John G. Leake, late a citizen of the city of New York, died leaving a personal property, amounting to nearly $300,000 by his will, which was finally established by a decision of the Court of Errors about a year past. Nearly the whole of this estate became the property of Robert Watts who died without issue after he arrived at the age of twenty-one, some few months after the above mentioned decision, and thereby the said estate vested in his father, John Watts. Inasmuch, however, as it was provided by the said will, that in case the said Robert Watts should die before he arrived at the age of twenty-one without issue, then the said property should be applied under the care of certain trustees to the support of Orphan Children of all denominations, John Watts who by the course of events, has become fully entitled to the estate as his own, has voluntarily resigned the whole, and applied for the creation of a corporation for the purpose of administering this splendid charity. And although the petitioners have affixed no name to this charitable corporation, yet we think the above name suitable to be selected as commemorative of the names of these benevolent individuals.

CAUSE OF THE INDIANS.

Mr. Everett of Massachusetts succeeded, on the 14th ultimo, in bringing the rights of the Indians before Congress. His motion occasioned no little excitement in the House of Representatives, but the House decided to consider the subject by a vote of 101 to 93. The object of Mr. Everett's motion is, to commit a memorial from his constituents to the Committee on Indian affairs, with instructions to that Committee to report a bill asserting the power of Congress to protect these tribes and restraining the Executive in the coure commenced respecting them. Mr. E. spoke at some length in favor of his motion. His efforts will be seconded by the wishes and prayers of the friends of humanity. A correspondent of the N. Y. Observer gives the following account of the transaction.

On Mr. E.'s making his motion or rather renewing his resolution of last Monday, he was proceeding to debate upon it, when the Speaker declared he was out of order, that he must not proceed. Mr. E. then declared that if he was not permitted to speak on behalf of a petition presented by a portion of the American people, the Speaker denied to them and to all memorialists the sacred right of petitioning. He then appealed earnestly, but firmly, from the decision of the Chair to the House. Before the appeal could be taken, a half dozen members were on the floor, with *Mr. Speaker—Mr. Speaker* on their tongues, and then up starts a member and moves a call of the House. * * *

During the roll-call there was the utmost activity throughout the House. The Geogia members were scattered here and there conversing with apparently intense interest with various members, you may imagine for what nor were "the friends of humanity," as Mr. Everett calls the advocates for the Indians, idle on the occasion. * * * *

A motion was now made on the question of consideration. This motion is often made by the opponents of a bill which they wish to strangle in the birth. Now came the momentous qustion: Shall the House consider the resolution of the gentleman from Messachusetts?

[As stated above, 101 were for the consideration, and 93 against it.]

The result brought tears to the eyes of one of the Cherokees, who sat near me. "Now," said he, "there is some prospect we shall find justice here." It is true that Mr Cambreleng of your city, and Mr. Buchanan voted in the affirmative, but I believe no other members who oppose the Indians. One of the oldest and most judicious members informed me, shortly after the vote was taken, that he considered the result most auspicious, and as laying the foundation of a strong hope that the Indian would triumph.

THE LABOURERS ARE FEW.

Rev. Alonzo Potter, in his Sermon before the Connecticut Church Scholarship Society, states it as an humiliating fact, "that only *twenty-four* men annually enter the ranks of the Episcopal ministry in the United States, and that one half of these are not the sons of Episcopal parents, but individuals brought into the Episcopal church by the pressing demands for laborers, which it exhibits. Twelve of the twenty-four are wanted to supply the breaches occasioned by death and vicissitudes."

TRUE.—A clergyman in one of our large cities lately addressed his people thus:—"My dearly beloved brethren, let me solemnly assure you, that some of you might appropriate 5, some 10 or 15, some $20,000 a year, for charitable and benevolent purposes, and still retain *enough to ruin your children*." What a lesson! How little regarded by parents in general! How fully borne out by the career of a large number of those who inherit independent fortunes, without the necessity of attending to business.

FOREIGN NEWS.

ROME.

From correspondence in the New-York Journal of Commerce it appears that at Paris Jan. 1. the news was confirmed there of a revolution in Rome, and of the people having taken possession of the city with the determination to put down the Popes, or at least to confine them to the affairs of the church. "This," says the writer, "is one of the most reasonable revolutions, that has taken place on this side of the Atlantic."

HOLLAND AND BELGIUM.

The king of Holland is reported to have agreed to recognize the independence of Belgium.

The election by the Belgian Congress of a head for that state was to take place on the 8th of Jan. It was rumored the choice would fall on Prince Otho, 2nd son of the king of Bavaria, who is now in his 16th year.

FRANCE.

Since the termination of the trial of the ex-Ministers and the resignation of Lafayette the political affairs of this kingdom are said to have looked more favourable. Nothing produces more apprehension than any movements on the part of the government towards a republic, hence the General's politics are regarded as rather dangerous.

SWITZERLAND.

The communes of the Canton arose on the 7th of Jan. against the capital. Basle, demanding an equal share in the representation.

RUSSIA AND POLAND.

The Poles are making most spirited preparations for their defence against the attempts of Nicholas to reduce them to subjection. Liberal contributions are made by private citizens and public officers. The Bishops of Warsaw and of two other dioceses have given up for the service of their country 70,000 florins of their revenues. Lieut. Col. Gaitz, a descendant of William Tell, has formed a division of Sharpshooters, which he calls his "Infernal Troop." The Emperor of Russia was to have entered Poland on the 8th of Jan. with an army of 150,000 men.

GREAT BRITAIN.

The disorders and incendiary outrages are said to continue in England without diminution. At Hyde, near Manchester, Mr. Thomas Ashton, a son of a great cotton manufacturer, was killed on the evening of the 4th of Jan. by a pistol-shot.

The aspect of affairs in Ireland is becoming more alarming. The struggle between the government and Mr. O'Connell is waxing warmer and warmer. It is thought it must soon come to a crisis. Lord Anglesey had issued another proclamation against certain weekly meetings under the name of breakfasts, but designed to produce political excitements. Mr. O'Connell immediately addressed a letter to "the People of Ireland," and made a speech at the "Parliament Office."

The surplus revenue of Great Britain beyond its expenditures for the year ending 10th of Oct. last was about 3,000,000*l*, which is to be applied to the *extinction* of the national debt.

SUMMARY.

Owing to some failure in the mail we have received no eastern papers this week.

At a town meeting of the citizens of Paris a resolution was unanimously adopted to subscribed $8000 stock in the Maysville and Lexington turnpike road company.

About $12,000 have been subscribed by individuals at Frankfort for stock in the Lexington and Frankfort turnpike road company.

Indian Memorial:—A petition to Congress in favor of Indian rights, from Pittsburgh and its suburbs, contained signatures of names which measured in single columns *thirty six feet*. The list is said to have comprised the worth and intelligence of the city.

Negro Colony in Canady.—The free Negroes who left Cincinnati about a year ago, have obtained a grant of 25,000 acres of land, in Upper Canada, about 250 miles from Detroit, for which they are to pay $1 40 per acre.—They are about 700 in all. Their children attend the free school gratis. They are gathering strength rapidly. The Quakers of Ohio had prevented much suffering by the donation of $700 to them last winter.—*Niles' Register.*

New Orleans.—The census of New Orleans gives that city near fifty thousand inhabitants.—Considerable more than half of the number are blacks.

The N. York Sentinel recommends that spelling be taught at school, by causing children to set types for books. It says a printing-office is attached to a school at Hazlewood, Eng. and that at some school in Massachusetts female pupils print a paper.

A Desperate Drunkard.—It is stated in the Portsmouth (Ohio) Times, that a man came to that town, whose thirst for liquor was so insatiable that he suffered a dentist to pull a sound tooth, and sold it to him for 60 cents, with which he bought rum and got drunk.

An Awful Warning to Buyers and Sellers of Ardent Spirits.—BROWN COUNTY, OHIO, DEC. 19, 1830.—On the 11th instant, as a man by the name of W——, who had been addicted for many years to the too frequent habit of intemperance, was returning home from the place where his morbid appetite had been gratified, he fell by the way; while in this degraded and helpless situation, he was attacked by a herd of *swine*, which, awful to relate, nearly *devoured* him before he was found!

The deceased was a man of a family, and nearly 50 years of age.—What must be the sensation of his family—and what must be the feelings of those who have from time to time furnished him with that poison which has ruined both soul and body forever!—*Western Temp. Jour.*

JOHN HUNDLEY'S WILL.

To the Editor of the Western Luminary.

A communication in your paper of the 24th January, headed John Hundley's Will, seems to demand from us a passing notice. Without remarking upon the charitable imputation cast by the writer upon the collateral relatives that where so much is depending swearing may be as easily procured as other articles, or his kind admonition to us as executors of the responsible and delicate situation in which we stand, or complaining of you Mr. Editor as the conductor of a Religious Journal, for admitting into such a paper such a communication; where so much is depending the ordinary rules of propriety may (in your opinion) be dispensed with; we will only say that our deceased relative made his estate by his own exertions, and doubtless had the legal right to dispose of it as he thought proper, and to appoint agents of his own choice to carry his wishes into effect. He has amongst others chosen us agents. We have given the security required by the Jefferson County court for our good conduct. Since we qualified, a bill in chancery has been filed to set the will aside, which we have answered. The legatees by the will or their trustees will have due notice, and we consider it their business not ours to defend the will. Were we to employ lawyers and hire witnesses to procure the irresistible force of testimony of which our author speaks, and then fail, we should incur considerable expense. We therefore give full permission to this Author, to the Editor of the Western Luminary, the parties or institutions concerned, at their own proper costs and charges, to use our names in the defence. Although we have dealt in many articles, swearing is one we have not yet purchased, and are altogether unapprized where or at what price it is to be procured. We therefore yield to the super or knowledge and tact of our Author.

In the mean time, for the information of your readers, we will state that neither of us are entitled to one cent from the estate in the event of the will being vacated, and in that event, if we should ever succeed to an equal portion of our parents estate one of us would only be entitled to the fifty fifth part, and each the other two to the thirty-third part. If we wished to make money out of the estate, our commissions, attention to the business as executors, and the entire controul of so much capital would be much the most profitable.

HUGH M'ELROY,
ANTHONY M'ELROY,
JAMES CUNNINGHAM, } *Executors.*

Springfield, February 21st, 1831.

PROPOSAL.

Several citizens, slave-holders, under a full conviction that there are insurmountable obstacles to the general emancipation of the present generation of slaves, but, equally convinced of the *necessity and practicability of emancipating their future offspring*, are desirous that a society be formed for the purpose of investigating and impressing *these truths* on the public mind, as well by example as by precept; by placing themselves, immediately, by mutual voluntary arrangement, under a well regulated system for gradual emancipation; such a system as they would recommend to their fellow citizens for adoption as the law of the land. In this view it is proposed to all slave-holders of every religion, opinion, or country, who are willing to abolish slavery by the gradual emancipation of the coming generation, and who are willing, as a pledge of their sincerity, to emancipate all slaves born their property hereafter, when they shall severally arrive at an age to be fixed on by compact, to form themselves into societies having these great and glorious objects in view. Persons inclined to make the experiment will forward their names to the Publisher of the Luminary, Lexington. And so soon as the names of fifty slave holders are obtained a meeting will be notified for the purpose of forming an institution and organizing the society.

A FEMALE SCHOOL

WILL be commenced at the house of Judge Robbins, in Montgomery County, on Monday the second day of May next, in which the elements of a useful education can be acquired. Tuition, board, washing, &c. at $50 per session of five months. The tuition of music and drawing not included in the above sum. Only a few scholars can be accommodated with board in the family.

March 2d, 1831. 36-tf.

SMALL POX.

IT having been suggested to the Board of Trustees of Lexington that the *Small Pox* is prevalent in many parts of the State, and that, unless preventive measures are taken, it may be brought to Lexington, the Board at their last meeting, appointed Dr. C. W. Winter and Mr. Hugh S. Bodley to go to each house within the town limits, for the purpose of VACCINATING those who have not heretofore been. They will commence the discharge of their duty on or before the 1st of March next.

All the citizens of the town are earnestly requested to avail themselves of the present opportunity to prevent the approach of this disease. *By order of the Board,*

H. I. BODLEY, *Clk.*

CENTRE COLLEGE.

THE Summer Session of this Institution, will commence on the fourth Wednesday in April, next and continue twenty one weeks. The course of study will be as extensive, as in the best regular Colleges. The price of Tuition is in the College Classes $30, and in the Preparatory Department $24, per College year, payably half yearly in advance. Boarding of a superior kind in the Refectory, including washing and lodging, $1 50 per week. Fuel and light furnished by the Steward, at cost. Whole estimated expense $ 03 per annum, exclusive of Books.

The Faculty will consist of

REV. JOHN C. YOUNG, A. M. President, Professor of Mental and Moral Philosophy, Logic, Political Econemy and Belles Lettres.

JAMES BUCHANAN, A. M. Professor of Mathematics, Natural philosophy, and Chemistry.

Rev. JOHN L. PIERCE, A. M. Professor of Latin, Greek, and Hebrew.

THOMAS NICHOLLS, A. B. Principal of the Grammar School.

CENTRE COLLEGE is situated in the immediate vicinity of Danville, a quiet and retired village, where there are few temptations, to seduce the young men from their studies, or allure them into vice. The Town and surrounding country are remarably healthy.—Danville is 10 miles distant from the Harrodsburg Springs, —the favorite watering-place of persons from the South. The proximity of these Springs, affords to parents from that quarter, a favorable opportunity of occasionally seeing their sons who may be placed here for education.

The fact, that there is now, and has been for years, a very preponderating religious and moral influence existing in the College, and also in the village, presents an inducement to Parents and Guardians to send their Sons and Wards to this place, and affords a strong guaranty for the safety of their morals and habits.

At the close of each Session, there will be a public examination of the under graduates; and also of the Senior Class at the close of the Summer Session.

The annual commencement will be held as heretofore at the close of the Summer Session.

The present Session will close on the 4th Wednesday in March next, and the examinations commence on the Monday previous.

The friends of the College and of Literature are respectfully invited to attend the several examinations and public exercises.

The present occasion seems to furnish a fit opportunity of correcting some misapprehensions, in relation to this Institution.

It is true that the Synod of Kentucky, by the charter, are constituted the electors of the Trustees, on the payment of a stipulated sum for the use of the College. Something more than one half of that sum has been paid; and in consequence, the Synod have elected one half of the present board. This relation, between the Synod and the Board of Trustees, gives the Synod a special influence, in addition to the general influence resulting from the numbers, learning, and piety of that body, and their patronage of the Institution.

But Synod have no right to appoint, remove, or continue in office, any member of the faculty; nor to make bye laws, or in any way interpose *authoritatively*, in the government of the College—nor has such right, within the knowledge of the Board, ever been claimed,—and certainly has never been exercised. The College is governed solely by its Board of Trustees, and the faculty appointed by them. Indeed it has rather been the cause of regret, that on occasions of doubt and difficulty, the Board have been left to act, unaided by the friendly counsels of Synod.

The *Theological department*, about to be founded by Synod under the charter, will be *separate and distinct from the College proper*, under the government of its own officers, who will pursue that course of instruction, discipline, &c., which is approved by its founders. That the doctrines *there* taught will be *sectarian to the extent that the Presbyterian Church is sectarian* as distinguished from her sister Churches, is not only probable, but certain.

But it does not follow that the misgivings of some highly respected individuals, will be verified. They should hope better things of the Synod of Kentucky, than to apprehend they would govern their Theological Seminary in a partizan manner, or that they could for any considerable length of time, succeed in governing it, in opposition to the opinions and wishes of the great body of the Churches they represent.

This Board would greatly rejoice to see, connected with Centre College, such a Theological Seminary, as that of either Princeton or Andover. Yet it is said that there does exist shades of difference in opinion, between the leading professors of these celebrated Institutions. But does it follow that either of these distinguished men hold and inculcate such opinions, in a partizan manner! or rather is it not notorious, that they are held and taught by them in a spirit of christian love and charity! What will be, is in the womb of time —of the present, this Board can speak. They assure the Presbyterian public, that there is no party in or about Centre College disposed to persecute or put down either '*Hopkinsians*' or '*Triangulars*'—and so far as religious instruction is given, the attention of the student is directed rather to the understanding of the weightier matters of the Law, than to a minute care of the 'mint and cummin.' It is the earnest desire of the Board, to keep down party spirit, and make Centre College a kind of neutral ground, where the different shades of opinion, held by evangelical christians, may be freely held in peace—and not an arena on which the Theological gladiators may wage their partizan warfare to the disgrace of the Christian Church.

The College proper is not, and under its present charter, never can be a Sectarian establishment—and while the Board are deeply solicitous that it may continue to be a christian College, they are determined to preserve inviolate, that clause in the charter which provides, that no doctrines peculiar to any one sect of Christians shall ever be taught in the College.

By order of the Board,

D. G. COWAN, } *Com.*
JOHN GREEN, }

February 19th, 1831.

BIBLES, TRACTS, AND SABBATH SCHOOL BOOKS, for sale. A constant supply of the above publications is kept on hand in the Depositories, at the Store of Stephens, Winslow & Stephens, Main-street, Lexington, Ky. June 29, 1830.

POETRY.

The following beautiful hymns are copied from the third number of a little work, entitled the "Christian Lyre," published by *Mr. Jonathan Leavitt*, New-York.

HOPE IN AFFLICTION.

Though hard the winds are blowing,
And loud the billows roar;
Full swiftly we are going
To our dear native shore.

The billows breaking o'er us,
The storms that round us swell,
Are aiding to restore us,
To all we loved so well.

So sorrow often presses
Life's mariner along;
Afflictions and distresses,
Are gales and billows strong.

The sharper and severer
The storms of life we meet,
The sooner and the nearer
Is Heaven's eternal seat.

Come then afflictions dreary,
Sharp sickness pierce my breast;
You only bear the weary
More quickly home to rest.

THE CLOSING SCENE.

How peaceful is the closing scene,
When virtue yields its breath,
How sweetly beams the smile serene,
Upon the check of death.

The Christian's hope no fear can blight,
No pain his peace destroy;
He views beyond the realms of light,
A pure and endless joy.

Oh who can gaze with heedless eye
On scenes so fair as this?
Who but exclaims—"Thus let me die,
And be my end like his."

MISCELLANEOUS.

[From the Christian Index.]

PASTORAL ADVICE.

Dearly Beloved Brethren: My concern for your spiritual welfare, must be my apology for addressing to you this Epistle of love. There are some important subjects with which I wish your minds to be perpetually impressed: on a few of these, I offer you some brief hints, which I desire you to follow out more fully in your own private meditations.—Your Pastor has one small request to make; will you not comply with it? It is, that each one of you would carefully preserve a copy of this Epistle, and read it over attentively, and prayerfully, at least once a month.

1. Allow me, dearly Beloved, to urge upon you the great importance of regular, secret prayer. The best place to bring our hearts under close, severe, and salutary discipline is the closet. Let this truth be deeply impressed on your minds, *that if you allow yourselves to be negligent and slothful in secret prayer, you cannot prosper in religion.* Therefore, "daily enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." ☞ *My Brother, my Sister, have you this day entered into your closet? have you each day during the past week, and the past month, attended to your secret devotions?*

2. Truth is the great instrument of your sanctification. By this (when applied by the Spirit of God) our souls are enlightened, established, comforted, purified, and prepared for heaven. Therefore, diligently "search the Scriptures." Read your Bibles with prayer, and meditate on what you read. "Let the word of Christ dwell in you richly in all wisdom." And, moreover, by your daily walk and conversation, "hold forth the word of life." What was the solemn instruction given to the Israelites of old? "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them on the posts of thy house, and on thy gates." Unto us God has communicated a full and perfect revelation of his will; and is not our obligation to make ourselves acquainted with the instructions, and to impress them on the minds of others, by all proper means, as urgent and sacred, as was that of the ancient Jews?—☞ *Brother, Sister, have you this day, and every day during the past month, opened the Bible and prayerfully perused a portion of divine truth.*"

3. "Remember the Sabbath-day to keep it holy." Forget not, I beseech you, that your spiritual prosperity, your zeal, devotedness, enjoyment, and growth in grace, will depend, in a great measure, on the manner in which you spend the Sabbath. If the Sabbath is well spent, the week is well begun. Its hours are sacred; let them be conscientiously devoted to sacred duties. Diligently accustom yourselves to call the Sabbath a delight, the holy of the Lord, honorable; and turn away your feet from doing your pleasure on this holy day. Let it be with each one of you, a day of prayer, praise, meditation, self-dedication to God; a day of careful and humble waiting upon him in your closets, your families, and the sanctuary. Break away from sleep at an early hour; murder not these precious moments by a needless attention to your dress, your tables, and other domestic affairs, and by indulging in worldly thoughts, and idle conversation.

"In holy duties let the day,
In holy pleasures pass away;
How sweet a Sabbath thus to spend,
In hopes of one that ne'er shall end!"

4. Some of you are heads of families; neglect not family worship. Morning and evening incense should rise from the domestic altar. As you regard your own spiritual welfare, as you value those precious immortals committed to your charge, attend punctually and devoutly to this important duty. Think it not strange that your piety should wither, and that your children and servants should learn to despise religion, and stupidly neglect their souls, if your family devotions are omitted. Where there is no *family religion*, it is to be feared there is not much *heart religion*. However, I do not accuse you of neglect in this matter; but I wish the importance of the subject to be deeply felt.

5. Some of you are parents;—"Bring up your children in the nurture and admonition of the Lord." Bind them upon your hearts. Daily reflect upon the worth of their precious souls. Exercise over them proper authority; teach them obedience; and, above all, teach them the fear of the Lord. Daily consecrate them to God; daily plead with the Lord that he would be pleased to sanctify their hearts in childhood and infancy; and that, if they are permitted to live, they may live to adorn the church, and bless the world. In their tender youth, send them to the Sabbath School, lead them to the sanctuary. ☞ *Fathers, Mothers, have you in days past discharged your whole duty to your children? If they perish forever, can you call God to witness that you are pure from the blood of their souls?*

6. "Forsake not the assembling of yourselves together." Attend all the regular and occasional meetings of the church, as punctually as possible. Strive to live habitually under the influence of that spirit, which constrained the Psalmist to declare, "one thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." Every saint should feel that he had "rather be a door-keeper in the house of God, than to dwell in the tents of wickedness." Do not discourage one another, beloved Brethren, and berthen your Pastor's heart, and do an injury to your own souls, by your needless absence from the house of God. Give such attendance to the ministrations of the sanctuary, as to satisfy all, that when you are not seen with the worshippers of God, there is a good reason for your absence. Those who set lightly by the worship and ordinances of the sanctuary, are either wholly destitute of piety, or are in a state of wretched declension.

7. Dearly Beloved: let me earnestly and affectionately entreat you to LOVE ONE ANOTHER. "Love is the fulfilling of the law." Let this divine sentiment be felt in all its power; let it deeply penetrate your souls, and melt your hearts together. Let your affection for each other be tender, deep, strong, perpetual. "My little children, let us not love in word, neither in tongue; but in deed and in truth. He that loveth not his brother abideth in death. Beloved, if God so loved us, we ought also to love one another. If a man say I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? Forbear one another in love, provoke one another to love, keep the unity of the Spirit in the bonds of peace." Listen to the inexpressibly tender and powerful persuasion of the Apostle: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies; fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind." Whatever may be your differences of opinion in many things; whatever variety in your circumstances in life; whatever your imperfections and infirmities, provided they are not wholly inconsistent with christian character, resolve, that, in spite of all these things, you will "love one another with a pure heart, fervently." "Behold how good and how pleasant it is for brethren to dwell together in unity."

"Tis pleasant as the morning dews
That fall on Zion's hill,
Where God his mildest glory shows,
And makes his grace distil."

O Lord, wilt thou impress these things with great power upon the hearts of my dear Brethren.

8. Allow your Pastor to exhort you, moreover, to cultivate a meek, lowly, and childlike spirit. Christian meekness is not meanness; humilty is the saint's brightest garment. Let us be clothed with it; let us be fully and perpetually wrapped up in it. Do you wish, Beloved, to get along pleasantly with each other, and with the world? do you wish to receive the sincere milk of the word, that you may grow thereby: to take that position where God will condescend to honor you with the sweetest manifestations of his grace, and from which your light will shine around with the most convincing power? be little children—be babes. Pride is of a repulsive nature. It forbids our close contact with any thing good and lovely. It keeps us from each other; and even the ungodly, though they cherish it in themselves, yet generally abhor it in professors of religion. O, Brethren, let this accursed thing be expelled from our hearts. "In honor let us prefer one another; in lowliness of mind, let each esteem other better than themselves."—Lie down at the feet of Christ, lie down at each other's feet, "for he that humbleth himself shall be exalted: The Lord forgetteth not the cry of the humble; the meek will he guide in judgment, and the meek will he teach his way." Moreover, "the meek shall inherit the earth, and he will beautify the meek with salvation." But "the Lord hateth a proud look; and the proud he knoweth afar off," and we are solemnly reminded, that "pride goeth before destruction and a haughty spirit before a fall." "*Be not highminded, but fear.*"

9. Let me exhort you, dearly Beloved, never to give place to a spirit of jealousy. "*Jealousy is cruel as the grave.*" It is gangrene in the soul. Put the best possible construction on your brothers conduct; be not hasty to conclude that he intends to slight you, that he thinks meanly of you, or that he wishes to avoid your company. Endeavour to find as many reasons as possible for having confidence in each other's piety, good feeling, and affection. A suspicious, jealous disposition, if indulged, will murder your peace, put out the fire of love, and kindle up many hurtful contentions. Let such a thing, Beloved, never be named or known amongst you.

10. It must needs be that offences come, but if possible let them not happen amongst the saints. Be careful, Brethren, not to give offence; be careful not to take offence. Were these two simple directions to be carefully attended to, what a world of heart-burning and confusion would be kept out of the churches of Christ. Our conversation and conduct should, at all times, be so carefully guarded, as not to wound, needlessly, the feelings of the weakest brother; and, at the same time, we should guard, with all our might, against that squeamish, irritable disposition, which takes fire at every little trifle. We may often be as much to blame, in taking, as in giving offence.

11. But if offences must come against brethren, let all those of a personal and private nature be settled as Christ directs. "Moreover, if thy brother shall trespass against thee, go and tell him his fault between him and thee alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Matt. 18. 15—17. This may be called the golden rule of discipline. It was dictated by infinite wisdom; it commends itself to the conscience and common sense of every christian, and a careful observance of it would save an incalculable amount of mischief in the churches. Read it again and again, my Brethren; commit it to memory; write it on your hearts; let it be as a frontlet between your eyes; and, as you regard the feelings and advice of your Pastor, but what is infinitely more, as you regard the peace and welfare of the church, and the authority of Zion's Lawgiver, bind it for a sign upon your hands, and carry it, on all needful occasions, into immediate, practical operation.

12. Cherish a spirit of forgiveness. "Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." If we cannot forgive one another when offences occur, all christian fellowship and peace will soon be at an end. It is not left with us, as a discretionary matter, whether we will forgive each other or not. Christ has taken this business into his own hands and has given us to understand, in plain terms, *that we must forgive.* An unforgiving temper is no more like the spirit of the Gospel, the spirit of Jesus, than Beelzebub is like Christ, than hell is like heaven. How dare we pray, or hope for God's mercy, whilst an unforgiving spirit is rankling in our bosoms? We are taught to pray that God would forgive us, as we forgive others. Suppose, then, we pray with an unforgiving temper: we virtually call upon God not to forgive our sins; or, in other words, that he would send upon us the curses and woes of eternal damnation. Horrible thought! Let us frequently read the Parable with which the 18th chapter of Matthew closes, and reflect particularly on the two verses which close the Parable. "And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye, FROM YOUR HEARTS, *forgive not every one his brother their trespasses.*"—[Conclusion in our next.]

THE SIXPENNY GLASS OF WINE.

The following history of the progress of sin, is believed to be a history of facts. It is only a disclosure of such facts as would often come out in the biography of many young men of the present day—if their story was told. We wish it could be read in the hearing of every youth who thinks lightly of moral principle, or is careless in the selection of his companions. The history is kindly selected for our columns by one of our Vice-Presidents in a neighboring State.—*Sunday School Journal.*

Great crimes generally spring from small beginnings, as well as great trees and great cities. The heart grows hard and wicked by degrees, and probably the worst man that ever lived can recollect the time when he shuddered and hesitated at the idea of committing a small offence. Truth should be often impressed on the young—say to them 'avoid the appearance of evil,' for every time you deliberately do a wrong thing you pour a dose of poison into the heart, which will tend to destroy conscience, and break down the principle of virtue, you ought to cherish.

The traveller who put up at the old sign of General Wayne, in Aylesbury, some fifteen or eighteen years ago, I promise you, did not leave that house without shaking hands with, and praising somewhat Montgomery Rosco, the innkeeper's son, as fine a little boy as ever blessed a parent with the full blossoming of early promises. He was so obedient to his parents, so attentive and respectful to strangers, so kind and invariably polite to every one, and withal, he learned so smartly at school, that every one loved and admired him.

Few youths ever left home with fairer prospects and with better character than did Montgomery, when at the age of 15, he was sent to Philadelphia and put under the care of a business-doing merchant that he might get such an insight into the business, as would justify his father in setting him up in a store at Aylesbury, for this was the destiny he had marked out for his favorite child. His history is directly in point in establishing what I said at the beginning; and though few may have passed through as singular a complication of circumstances in their way, I am fully satisfied that this, in all its main and general features, is the history of thousands.

I said he was apprenticed to a merchant. It was Mr. Markley; his master esteemed him highly, and placed in him unlimited confidence. For a little while he remembered the kind admonitions of his faithful father in selecting company; was conscientious in the discharge of every duty, and tried, as well as he was able, to avoid the appearance of evil. One day, however, he went to a neighboring store a moment to see a young gentleman and return a borrowed book. His friend, very politely, drew a glass of wine from one of the casks, and pressed him to drink—he did so, and departed.

The next day the same person stopped to see him—he happened to be alone; and the strong desire not to be behind-hand with his new neighbor, overcame the scruples of conscience; and he treated him in turn to a glass of wine. In the hurry of the moment, he did not stop the liquor properly. His master came in—saw the neglect, and inquired, "Montgomery, have you been at the wine cask?" It was an awful moment to him, he dared not pause to think—he yielded to another temptation and answered tremblingly, "no, sir, I have not." The old gentleman looked at him most searchingly, then turned and stopped the liquor tight himself.

The next morning the same young gentleman stepped into the store and asked Mr. M. to sell him a cask of such as Montgomery had given him the evening before. Mr. M. looked at Montgomery again, as if to tell the truth next time. The exposure was too humiliating for the high spirited youth to bear. He saw his friend and entreated him to tell Mr. M. that he drew the wine himself. His friend laughed and told him he would for an oyster supper. The bargain was struck; he acquitted Montgomery in Mr. Markley's eyes; but the poor boy was destitute of money. He had already taken some long steps aside. He took another, and resorted to his master's drawer for money to meet the expense of the supper he had promised.

While they sat in the cellar, to which they had repaired, a gaming board was produced; and he was asked to play for a small sum. The thought struck him that there was a chance to win the money he had taken from his master, and return it. He played and lost. He played again, and again, still he lost.

His error was now of an alarming character. He became desperate—he took the further sums from the counter, which were necessary to pay what he had borrowed and lost. It was missed—he saw himself liable to be discovered and ruined, and resolved at a single effort to retrieve his character, by procuring the sum deficient, and depositing it somewhere where it might seem to have been overlooked.

He rose late at night—entered the store, took two hundred dollars and went to a gambling house, where he was confident he could win the money. He lost every cent. The morning came; Mr. M. happened not to examine the drawer which had contained the money himself; and at ten o'clock told Montgomery to carry it to the old bank. Mr. Markley had a large deposit in another bank, and the infatuated youth drew a check for $200; signed his master's name to it, presented it—and was detected. He confessed the whole affair when it was too late; he had intended to deposite the money he thus attempted to draw in lieu of the money lost, and depended on chance to conceal the crime yet a little longer.

Poor fellow, I saw him once afterwards, and with a tear in his eye, and grasping my hand, he said, "I am going to the state prison, for a *six-penny glass of wine*," alluding to the first error he had committed, and which had led to all the rest.

TOBACCO.

[*Extracts from Professor Stuart's Letter.*]

"But I must return to myself, in order to answer some of the inquiries which you make, respecting the results of my own effort to break off from tobacco: After the conviction which ensued the reading of Dr. M'Allister, I thought it must be a duty for me once more to make the effort to break off. Two things were and are clear to me; (1) Tobacco, having powerful and fatal properties, must or at least may be, a dangerous thing to tamper with; or as Dr. Mussey of Hanover once told me, "It is not safe to play with edged tools." (2) What other good can tobacco do, than to gratify the senses? A thing which the sot and the opium eater can plead for, and urge as a reason for continuing their practices. I came therefore to a resolution to desist. But *how* seemed to be a question of more importance and difficulty, than you will admit who never, I suppose, have been addicted to using tobacco. I had seen veterans in the use of it, suffer seriously in their health and spirits, for a time, in consequence of abruptly breaking off from it. The reason is obvious. Their system had been brought, by long habit, to discharge a great quantity of saliva fluid by the mouth. When the occasion of doing this was wholly removed, the whole system must undergo a change in its economy. Sudden changes, and such great ones, they could not well bear. Younger persons can endure them much better. But men of grey hairs should look well how they make sudden changes, in cases of such a nature.

"I thought it not safe to break off wholly at once. But I did this, I broke off until hankering become oppressive. I then procured some of the most detestable tobacco that it was possible to find, and took some of it. It generally nauseated me in a very short time; and this was exactly what I wanted. In this way, the appetite would occur more seldom; and when it did occur, the gratification of it would admit of but very little indulgence. I cannot say that others need this gradual process; I hope they do not. I am sure that young persons, and men of robust health do not need it. They can break off all at once without any danger, because they can bear great changes. But veterans would do well to take some precaution, when in a valetudinarian state.

"It is impossible for those who have never used tobacco, even to imagine the strength of the appetite for it, when once fully formed. I cannot suppose that the thirst for ardent spirits exceeds it in strength. But that it can be overcome, I do believe. My own case is yet too recent to boast of it. My full persuasion is, that it is my duty to break off. Occasionally I am persecuted, even now with the baneful appetite. But its power is evidently diminished; and if my reason remains, it will never have the rule over me again.

"As to all those who use a little tobacco, I suppose they are in the same plight with that in which I have been myself. They do not use it, I suppose, less than once a day; and this was my ordinary measure. That this has been mischievous to me, I have not the least doubt, on looking back upon my past experience. That it can, in no ordinary case, be proper to use *such a powerful and dangerous substance as a luxury*, every candid man, it seems to me, must feel inclined to admit. Of course my mind is fully made up to abandon it altogether."

SLEEP WALKER.

A young man by the name of Isaac Chandler, residing in Fryeburg, State of Maine, got up in his sleep, went about half a mile to a neighbor's barn, procured a cord and bundle of hay, and carried them into the woods at a considerable distance from the house. He then ascended a maple tree, with the cord and hay: after reaching the height of 28 feet, he then placed the hay in a crotch of the tree, ascended about 6 feet higher, tied the cord to a limb, and then fastened it around his ancles, after which he swung off head foremost, so that his head touched the top of the hay. In this horrid situation he awoke, and with his cries roused the nearest neighbors, who directed their course to the place whence the noise proceeded. It was about the break of day when they arrived there; when to their astonishment, they found the young man in the situation described, suspended by the heels 34 feet in the air. A number of attempts were made to climb the tree to extricate him, but it being large, without any limbs near the bottom, and the bark smooth, they proved ineffectual; and he, after becoming composed enough to relieve his situation, recovered his former posture on the limb, from which he made his descent, loosened the cord and came down, much to the satisfaction of himself and friends.

Since the above took place, he has been confined to his house in consequence of the lameness occasioned by the great exertions he must have made in accomplishing so curious a midnight enterprise. There are more than twenty who can attest to the foregoing relation as strictly true.—*Brunswick Herald.*

GOOD SAYINGS OF GURNALL,

Selected by the Editor of the Philadelphian.

Knowledge is the candle without which Faith cannot see to do her work.

The affections are as a horse to the rider: knowledge should be mounted in the saddle.

An impatient soul in affliction is like a bedlamite in chains.

Satan hunts the Christian by the scent of his own feet.

He compares the youthful convert to a little child who has lost his way to his father's house, and is prone to follow any that offer him their conduct.

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